01. <u>Rasulallah ﷺ ka ikhtiyar, azmat aur fazilat</u>

Surah Anbiya, Para 17, Ayat No 107

wa – aur, maa - nahi, arsalnaka - apko bheja, illa - magar,
rehmatalallil alameen - tamam alam ke liye rehmat banakar

Yahan Allah apne mehbub se mukhatib hai, ke ai mere mehbub, humne apko hargiz hargiz nahi bheja, magar ye, ke jab bheja tamam alam ke liye rehmat banakar bheja. Ap tamam alam ke liye rehmat hain.

Alameen – jama ka saigha hai yahan par, aur aalam wahid hota hai, duniya, chand, suraj, asmaan, zameen, jitni cheezen hain, tamam makhlukat, Allah ko chorkar ye sabh aalam hai, aur Allah wo hai jo na kisi se paida hua, na usse koi paida hua, apni tareef khud batata hai Allah, "alhamdo lil lahe rabbil alameen" tamam tareefen mere liye hain, kyun, mai tamaam aalam ka palanhaar hun, saare aalam ko maine paida kiya, jitney aalam sab makhluk, aur tamaam makhluk me sab se afzal makhluk, Nabi ﷺ ki zaat, aur kaise afzal, Allah fermata hai ke mehbub agar tujhe paida karna makhsus na hota to mai koi alam nahi banata.

Mai "rabbul alameen", alam ka paida karne wala mai, aur tu "rehmatalallil alameen" to jahan jahan alam wahan mai alam ka rab aur jahan jahan mai alam ka rab wahan tu rehmatalallil alameen

Rasul ko yahan rehmat kehkar khitab kiya, ayat par ghoar karen, ye nahi farmaya, ke mehbub ap logo ke liye rehmat hain, ap musalmano ke liye rehmat hain bulke alam ke liye rehmat hain ye farmaya, lehaza jahan jahan alama wahan ap rehmat aur mehbub ne zameen ko apna alam pasand farmaya.

Rehmat ke liye 4 cheezon ki zarurat hoti hai, rehamat, rahem se bana hai, ye 4 criteria mojud aur puri karega tabhi koi rehmat ban sakta hai.

(a) zinda hona zaruri: Mehbub alam ke liye rehmat hain, to alam ke liye rehmat tabhi honge jab ap zinda hoan, issey pata chala Nabi zinda hain, ayate karima se wazey ho gaya, ke hamara Nabi zinda hai

"Tu zinda hai walla, tu zinda hai walla,
Mere chasme alam se chup jaane waley"

(b) haal aur hallaat se waqif hona chahiye: ap haalat se bhi waqif hain, haal ki khabar hai tabhi ap "rehmatalallil alameen" hain, mehub ko ilm e ghaib bhi aisa ata farmaya ke

fariyad jo ummati kare haaley zaar me
mumkin nahi ke khair e bashar ko khabar na ho

(c) kareeb hona chahiye, tabhi wo madad kar payega: hamara Rasul kareeb bhi hai, Quran ne kaha, "an Nabiyo aola, bil momeneena min an fusehim" – hamara Nabi momino ke jaan se zyada kareeb hai

(d) qudrat bhi ho aur ikhtiyar bhi ho – Quran kehta hai ke rehmat isliye banaya ke sahabe ikhtiyar bhi banaya apne Nabi ko, wo quwaat aur taaqat bhi rakhta hai, ke apne gunehgaar ummatiyo ki madad bhi farmayen

02. <u>Rasulallah ﷺ, Anbiya aur Awliya Ekram ka ikhtiyar</u>

(a) Para 17, Sura Haj, Ayat 73

إِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ
فَاسْتَمِعُوْا لَهٗ ؕ إِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ
اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ؕ
وَإِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ
مِنْهُ ؕ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ

Ye ayat budho par nazil hui, hawale:

(i) Tafseer ibn Abbas – Pg 357, "zayufat taalib" yaani as sanam, jo kamzor hai issey murad budh hai awliya anbiya nahi, "wal matloob az zubaba, yaani, makkhi paida nahi kar sakte, kaun budh'

(ii) **Tafseer e Madarik – Pg 111, "zayufat taalib" 'issey murad wo budh hain jinse mushrekeen talab karte hain aur wo de nahi sakte, zubaba se murad makhi aur taalib se murad budh**

(iii) **Tafseer e Baizawi – Imam Bahyqi, Vol 4, Pg 180,**

innal lazina tadoona min doonillaah – ai logo, khuda ke alawa tum jinhe pukarte ho, yaani al asnaam, wo budh hain, awliya anbiya nahi hain

az zayufut taalib walmatloob – aur jinhe pukara jar aha wo bhi kamzor aur jo pukar raha hai wo bhi kamzor

abeduz sanam wama budohu – issey murad wo budh jinki puja ki ja rahi hai wo kamzor aur uska pujari bhi kamzor

(iv) **Tafseer Durrey Mansoor – Imam Jalaluddin Suyuti – Vol 10, Pg 549: ya aiyyohan naas - ai logo, yahan khitaab agar awliya aur imaan walo se hota to kaha jata 'ya aiyyohal lazina amanu', yahan naas kaha mushrekeen se khitab hai; ab riwayat Hadees likh rahe hain, ikhrraj kiya ibn Marduiya ne Hazrat Abdullah ibn Abbas se Allah ke is kaul ke baar me, ya aiyyohan naas ___ lahu - ai logo tumhare liye ek misaal byan ki jaati hai ke tum jinko pukra rahe ho, kaala – kaha, nazalat fis sanam - ke budho ke liye nazil hui hai, aur dusri sanad se likhte hain, kehte hain ke jinse pukara ja raha hai issey murad mushrekeen ke wo baatil mabud hain wo budh hain, aur jo unke saamne se jo cheen kar le ja rahi hai ussey murad makkhi hai**

(v) **Tafseer ibn Qaseer – urdu translated by junagari sb jo inhe ke maulana hai – isi ayat ki tafseer me ibn abbas likhte hain, ke Allah ke siwa jinki ibadat ki jaati hai, inki kamzori aur inke pujariyo ke kam akli byaan ho rahi hai, inke tamam ke tamam budh thakur wagera jinhe ye Allah ka shareek thehra rahe hain jama ho jayen aur ek makhi banana chahen to ye saari aagiz ajayen aur ek makhi tak paida na kar payen. Ibn abbas likhte hain taalib se murad – budh aur matlub se murad makhi hai**

(b) Para 3, Sura Ale Imran, Ayat 49

Allah, Hazrat Eesa عليه السلام ka jumla byan karta hai, Hazrate Eesa عليه السلام kehte hain apne hawario se ke ai mere hawario

أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ
ٱلطَّيۡرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ وَأُبۡرِئُ
ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ
وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ فِي
بُيُوتِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم
مُّؤۡمِنِينَ

- أَنِّيٓ أَخۡلُقُ – mai paida karta hun
- لَكُم مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ - mai tumhar parinda ek matti ka banata hun
- فَأَنفُخُ فِيهِ – phir usme phukta hun rooh
- فَيَكُونُ – bus wo phir jo jaati hai
- طَيۡرَۢا – zinda parinda urta hua
- بِإِذۡنِ ٱللَّهِۖ – Allah ke hukm se
- وَأُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ – mai shifa deta hun bimaro ko aur madar zaad andho ko aur kodiyo ko aur safed daag wala do aur mai murdo ko zinda karta hun Allah ke hukm se
- وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ – aur gharo me kya khate ho aur kya chupate ho uski bhi khabar deta hun

Ab Allah fermata hai,

- إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ – behaq in baton me tumhare liye bari nishaniyan hain agar tum momin ho

Ye Eesa عليه السلام ke ikhtiyar ka zikr kiya Quran ne aur kaha ke eesa ka ikhtiyar wo manega jo momin hoga, aur jo Eesa aur Anbiya ko majbur manega wo momin nahi wo kaafir hoga. Allah ne apne anbiya ko ikhtiyar diya ye sabit ho raha hai is ayat se

(c) Hadees: Ibne Qaseer ek riwayat likhte hain apni kitaab Qasasul Anbiya me, Pg 101

Eesa عليه السلام apne hawarion ke saath baithen hain aur farmate hain, ke aao mai tumhe bataun ke Nooh عليه السلام ki kashti kaisi thi, toofan kaise aya, zikr kar rahe hain, kashti par itne log sawaar hue, zikr kar rahe hain, baaz hawari kehte hain, ke Eesa عليه السلام ap to us wakht mojud nahi the, apko ye khabar kisne di, farmaya, ke mujhe Jibreel ne bataya, kehne lage, ke kitna acha hota ki hume wo shaks toofane Nooh ki khabar batata jo us kashti me sawar tha

Hazrate Eesa عليه السلام muskuraye, aur apne saath hawario ko ke waadi me laye, ap ek jagah gaye mitti uthayi aur lekar rakh di, phir khuch door gaye wahan se mitti uthayi aur lakar rakh di, phir yehi kiya apne, mittiyo ka dhair laga rahe hain, apke hawari ne pucha ye ap kya kar rahe hain?

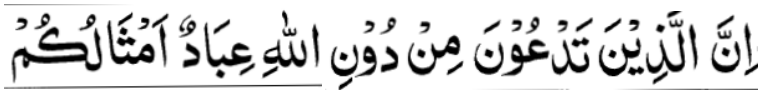
Famaya, Qaab bin Haam bin Nooh ki mitti ko jama kar raha hun (Eesa Masi ko ye bhi malum ke Qaab ki mitti kahan kahan bikhri hui hai) jama kiya, haath phera, aur parah "kum beiznillah" Allah ke hukm se zinda ho jaa.

Qaab bin Haam bin Nooh zinda hokar khare ho gaye, sir se mitti jharte hue, salam kiya apko apka naam lekar, hawari ne pucha ke apne kaise jaana ke ye Eesa عليه السلام hain, boley, mere dada Nooh عليه السلام ne mujhe bataya tha ke mere marne ke baad mujhe ek shaks zinda karega, wo "Roohullah" honge aur Allah ka nabi hoga, pucha apne mujhe kyun zinda kiya, apne farmaya, ke ye mere hawari hain inhe batao kasti ka kya mamla tha, Qaab ne puri tafseer byaan kari

Iske baad hawari kehte hain, ke ai Eesa Masi agar ap ijazat dain to hum inhe apne ghar le jayen aur inki dawat karen, apne farmaya, ke inhe ab dawat ki zarurat nahi isliye ke ye ab jannat ke nemato se sarfaraz ho rahe hain. Qaab se farmaya, ke ab ap wapas loat jayen, to kaha Eesa ek wada kijiye, ke jab pehli martaba moat ayi thi uski takleef ab tak mehsus kar raha hun, ab mujhe wo takleef na ho, farmaya, mai wada karta hun aur farmaya, "moatu" mar jayo, wo mitti ka dhair ho gaye

Eesa عليه السلام ka ye bhi ikhtiyar bataya ke wo chahen to moat ki sakhti ko bhi khatm farma dain

(d) Para 9, Sura Araaf, Ayat 194



- **Innallazina tadoona - jinko tum Allah ke siwa pukarte ho**
- **Min doonillah – Allah ke siwa jinko chorke pukarte ho**
- **Ibadun am salekum - tumhari tarah bande hain**

Ghair muqallid fit karte ye hain Nabiye kareem ﷺ par, Hazrat Ali رضی اللہ تعالیٰ عنہ par, Ghous paak رضی اللہ تعالیٰ عنہ, ye tumhari tarah bande hain, pukaro inhe ye tumhari awwaz nahi sun sakte, ye tumhe jawab nahi de sakte

(i) Tafseer e Ibn Abbas, Pg 186, isme Abdullah ibn Abbas رضی اللہ تعالیٰ عنہ farmate hain, Innallazina tadoona - aur jinko tum pukarte ho, tabadoon - jinko puja ja raha hai yaane budh, Min doonillah – Allah ko chorkar, al asnaam – yaani budh, ibadakum amsalokum – tumhare tarah wo bande hain, yaani kehte hain, makhluk hone me wo tumhari tarah hai, tum bhi makhluk ho wo bhi makhluk

(ii) Tafseer Durrey Mansoor – Pg 706, Vol 6, Imam Jalaluddin Suyuti رحمۃ اللہ علیہ likhte hain, tum Allah ko chorkar jinhe pukarte ho, iske baare me kehte hain, ke Hazrate Abu sheikh رحمۃ اللہ علیہ ne riwayat kiya Saeed bin Jubair رضی اللہ تعالیٰ عنہ se, kekhte hain ke qayamat ke din Allah suraj aur chand ko bulayega, aur phir Allah ke samne suraj aur chand ko paish kiya jayega, aur phir unke pujariyo ko bhi laya jayega, aur Allah inse farmayega, ke pukaro inhe ke tumhari pukar sune, yahan pukarne wale mushriq hain, aur jinko pukara ja raha hai wo chand aur suraj hain

(iii) Tafseer e Saadi, Abdur Rahman bin Nasir As Saadi رحمۃ اللہ علیہ likhne wale hain, Darussalam, Saudia se chapi hai, urdu zubaan me, kehte hain, ye budho ko pujne wale mushrekeen ko muqable ki dawat hai

- **Hadees: Bukhari Sharif, Vol 2, Pg 1024, Baab 1033, – Kharjiyo ke qatl ka byaan, iske baad ke unpar hujjat qayam ki ja chuki hai. Iske baad Quran ki ek ayat likhte hain Imam Bukhari رحمۃ اللہ علیہ jiska mafun ye hai, "Allah ki ye shaan nahi,**

Allah jis koam ko jab hidayat de deta hai, hidayat ke baad us koam ko gumraah kare, yahan tak ke unpar zahir na karde ke kya acha aur kya bura hai"

Is ayat ko likhkar apni daleel ko mazbut karne ke liye, Imam Bukhari رحمة الله عليه ab Hadees likhte hain, Abdullah ibn Umar رضى الله تعالىٰ عنه se ye baat marwi hai, wo kehte, Allah ki makhluk me sab se badtareen kharji firqe log hain, ye kharji Hazrat Ali رضى الله تعالىٰ عنه ko kafir kehte the, iski wajah kya thi, wo kaha karte, jo ayate kuffar aur budho ke baare me ayi hai wo ye momino pe fit karte hain.

- **Hadees: Tafseer ibne Qaseer, Vol, Pg 245, Surah Araaf, isme Ibne Qaseer Ayat 175 ki tafseer me likhte hain. Wo kehte hain is riwayat ko byan kiya Hazrat Huzaifa ibn Yaman رضى الله تعالىٰ عنه ne, Sarkar ne irshad farmaya, logo, mujhe tumme us shaks ka bahot khoaf hai jo Quran bahot kasrat se parega, jhoom jhoom kar parega, yahan tak ke Quran ki raunak uske chehre se zahir hogi, aur phir wo Islam ki chadar odh lega, phir achanak Allah usko gumraah kar dega, aur Allah use jahan chahega phair dega, aur apni Islam ki chadar ko utar kar apni peet ke piche phaik dega, phir talwar apni parosi par khichega, aur usko shirk ka tana dega, kahega tu mushrik hai**

  Hazrate Huzaifa رضى الله تعالىٰ عنه ne Sarkar se pucha, ai Nabi ﷺ, shirk ka haqdar kaun hoga, irshad hua, jo mushirk kahega wohi shirk ka haqdar hoga
  Ibn Qaseer ne likha iski sanad jaiyad hai aur iske saare raawi sacche hain

  - **Ahmed ibn Hanbal aur Yahya ibn Moin ne iski tehkeek ki aur kaha ke iske saare raawi sacche hain**
  - **Sahi ibn Hibban, Vol 1, Pg 248, Hadees 81**
  - **Musnade Bazzar, Vol 1, Pg 99, Hadees 175**
  - **Majemul Kabeer me Imam Tabrani ne Vol 20, Pg 88, Hadees 169**
    Imam Tabrani ne yehi Hadees Hazrat Maaz ibn Jabal se nakl ki hai
  - **Mashkelil Asaar me Imam Tahavi ne Vol 2 Pg 324, Hadees 865**
  - **Kashful Irshaad, Vol 1, Pg 99, Hadees 175**
  - **Musnadus Shameen, Vol 2, Pg 254, Hadees 1291**

03. Hadees: Hazrat Abu Huraira riwayat karte hain ke Allah ke Nabi ﷺ ne irshad farmaya, ke Allah ne mujhe Jameul Kilam ke saath mabuz kiya (duniya me jitni zubaane hain jitne ilm hain sab ka jaanne wala parne wala samajhne wala mujhe banakar bheja, aur Allah ne mujhe roab ke saath mabuz kiya, aur ek raat jab mai soya hua tha, to Allah ne mujhe tamam zameen ke khazano ki kunjiya mere haath me lakar de di. Ab sahabi apna aqeeda bata rahe hain, kehte hain, Allah ke Nabi to ba-zahir tashreef le gaye, ba-zahir wisaal ho gaya, magar Sarkar ke khazano se hi hum sabh kha pee rahe hain

- **Sahih Muslim, Vol 1, Pg 99, Kitabul Masajid**
- **Sahih Bukhari, Vol 1, Hadees 6845**

04. Hadees: Hazrate Ayesha رضی اللہ تعالیٰ عنہا se riwayat hai, farmati hain, ke Rasulallah ﷺ ne irshad farmaya, ke ai Ayesha, Allah ne to mujhe wo ikhtiyar diye, ke agar mai chahun to ye pahar soney ke ban jayen aur mere saath chalen

- **Mishkat Shareef, Vol 3, Pg 1622, Kitabul Fazail, Hadees – 5835**
- **Mishkat Shareef, Vol 3, Pg , Kitabul Fitan, Hadees – 5586**
- **Imam Baghawi ne Shara Us Sunnah, Hadees 3683**

05. <u>Hadees: Shaheedo par namaz parna.</u>

Imam Bukhari رحمۃ اللہ علیہ farmate hain, Vol 1, Kitabul Janaiz, Hadees 1256, Hadees byan ki humse Hazrate Abdullah ibn Yusuf ne, puri sanad byan kari, kehte hain Hazrat Uqba ibn Amir رضی اللہ تعالیٰ عنہ Allah ke Nabi ﷺ Ashabe Uhad ki kabro par tashreef le gaye aur apne unpar aisi namaz pari jaise janaze ki pari jaati hai

Phir Ap ﷺ apni mimbar par tashreef laye aur irshad farmaya, ai logo mai tumse pehle chala jaunga, mai tumhare haalo se waqif rahunga, ye mat samajhna ki mera wisaal ho gaya hai to mai tumhari khabar nahi rakhunga mai wisaal ke baad bhi tumhare halaat ko aise hi dekhta rahunga jaise abhi dekha raha hun, aur is wakht bhi Allah ki kasam mai apne Hauzey Kausar ko dekh raha hun (har asmaan ki raah 500 saal ki motayi)

Iske aagey Allah ke Nabi farmate hain, Allah Rabbul Izzat ne zameen ke saare khazano ki kunji mujhe ata farma diye; raawi ko thora shak hua, ya yeh farmaya, ke

mujhe khazane de diye zameen ke, ya ye farmaya ke khazano ki kunjiyan mujhe ata kar di, phir Huzur ﷺ ne farmaya, ai logo, mujhe tum par is baat par ratti barabar bhi khoaf nahi hai, ke tum mere baad shirk karoge, mujhe sirf is baat ka khoaf hai tumhare liye, ke tum mere baad duniya talbi me laroge

- **Sahih Bukhari me Imam Bukhari رحمة الله عليه ne apni ye Hadees 6 jagah layi hai : Hadees No 1344, 3596, 4042, 4085, 6426, 6590**
- **Sahi Bukhari, Vol 1, Hadees 1257, Pg 179**
- **Sahih Muslim, Hadees 5870**
- **Sunane Nasai, Hadees 1953**
- **Musnade Imam Ahmed, Hadees 17344, 17532**
- **Sahih ibn Hibban, Hadees 3198**
- **Majemul Kabeer me Imam Tabrani ne, Vol 17, Pg 279, Hadees 768**
- **Sunane Kubra me Imam Bahyqee ne Vol 4, Pg 14, 21, Hadees 6601, 6809**
- **Dalailun Nabuwah me Imam Bahyqee ne Vol 3, Pg 245, Hadees 1223**
- **Sunane Darqutni, Vol 2, Pg 65, Hadees 1831**
- **At Tawheed me Ibnul Bar ne Vol 2, Hadees 302**
- **Sharhus Sunnah me Imam Baghavee ne Vol 7, Pg 152, Hadees 3717**

06. **Hadees: Hazrat Dawood ibn Saleh رضى الله تعالىٰ عنه kehte hain, ek martaba Marwan ka guzar ho raha tha, usne dekha ke ek shaks Rasulallah ﷺ ki kabr par apna chehra rakhe hue hai, Marwan ne sakhti se kaha, ki ai shaks tu janta hai ke tu kya kar raha hai, Raawi kehte hain, jab us shaks ne apna sir uthaya to wo Hazrat Ayub Ansari رضى الله تعالىٰ عنه the, sahabiya Rasul the, farmaye ke mai janta hun ke mai kya kar raha hun, "mai Rasulallah ﷺ se mulaqat karne ke liye aya hun, mai kisi patthar ke dhair par nahi aya hun"**

Ayub Ansari kehte hain, maine Rasulallah ﷺ se suna, ke Allah ke nabi ﷺ ne irshad farmaya, ai Ayub tum us wakht hargiz mat rona jab tak deen ke andar deen ke nizam chalane wale samajh dar log mojud rahen, aur tab rona tab afsos karna jab usko chalane wale badbakht banjayen

- **Al Mustadrak, Vol 4, Hadees 8636**
- **Musnade Ahmed, Vol 10, Pg 840, Hadees 23983**

- **Majmauz Zawaid me Imam Haitami ne Vol 4, Pg 5**
- **Al wafa ul wafa me Imam Samhudi ne Vol 4 Pg 1358**

07. <u>Rasulallah ﷺ ka ikhtiyar</u>

Hadees: Imam Tabrani ne Majemul Ausad ke andar Vol 7, Pg 374, Hadees 7766, Hazrat Ali رضی اللہ تعالیٰ عنہ se nakal kiya hai

Imam Tabrani ke alfaaz hain, Sarkar ki khidmat me sahaba mojud hain, Hazrat Ali kehte hain, ke apki khidmat me ek baddu shaks aya, aur akar wo kehta hai khuch ata kijiye, apki adate mubarak thi ke ap "nahi hai" nahi kehte the, awwal to ap dete, aur agar marzi na hoti na dene ki to ap khamosh rehte, sahaba samajh jate ke ap abhi dena nahi chahte, magar us baddu ko Sarkar ka mijaz malum nahi tha, usne dubara kaha, Ya Rasulullah, khucha ata kijiye, teesri baar usne apke jhubbe mubarak ko kheech kar kaha ai Mohamaad khuch dijiye mujhe

Allah ke nabi ﷺ ne jab uska andaaz dekha to apke upar ek jallal ki kaifiyat daari hui, aur ap irshad farmate, ai arabi, maang kya mangta hai maang le. Hazrat Ali kehte hain, ke hum sabhi sahaba uski kismat me rash karne lagey aur humne yaqeen kar liya ke ye jannat maange ga
Usne ek oonth, khuch khaane peene ka samaan aur khuch rupiya manga, Allah ke Nabi ne uski hajat puri farma di, aur wo wahan se jaane laga, Nabi use bari hasrat se dekh rahe hain aur famaya, afsos is shaks par, maine kaha, kya mangta hai, ye to Bani Israil ki buriya se gaya beeta nikla

<u>Bani Israil ki zayeefa Buriya ka wakiya:</u>
Sahaba ne us Bani Israil ki zayeef buriya ke baare me Sarkar ﷺ se pucha, irshad farmaya, jab Hazrat Yusuf علیہ السلام ka wisal hua to do koamo ke beecch ikhtelaf ho gaya, dono kehte ke hum apne ilakey me lejakar dafn karenge, koam ke buzurgo ne dua ki ke Allah raasta nikaal, Dariya e Neel phat, koam samajh gayi ke Allah chahta hai ke Hazrat Yusuf علیہ السلام ko beech dariya me dafn kiya jaye, aur beech khushki jab zahir hui to apko dafn kar diya aya, aur jab dafn karke hate to dariya ka paani jaari ho gaya

300 saal ke baad Hazrat Musa عليه السلام ka zamana aya, Musa عليه السلام Bani Israil ko lekar usi dariya se guzarte hain, aur jab dariya ke kareeb pahonche Allah ne apko wahi bheji, ke Musa isi dariya ke beech me Allah ka Nabi dafn hai usey apne saath le jao. Jahan Nabi ho wahan azaab nahi aata, ankareeb tere piche Firon aa raha hai, hum Firon ko yahin ghark karne wale hain, yahin azaab denge

Musa عليه السلام ne Allah se pucha dariya ke kis hisse me Yusuf عليه السلام ki kabr / mazar hai, irshad e rabbani hota hai ke apni koam ki zayeef buriya se puch. Hazrat Musa عليه السلام ne us buriya jiski umar 300 saal se upar thi ko bulaya, uske potey, par potey usey kandho me uthakar laye, apne Yusuf عليه السلام ke kabr ki jagah ussey daryaft ki, usne kaha ke jis wakht Nabi ko dafn kiya gaya mai us wakht bacchi thi lekin mujhe aaj bhi jagah yaad hai, buriya ne kaha, ai Musa, mai tab tak nahi bataungi jab tak mai apse jo mangu ap mujhe wo dene ka wada na karen, Musa عليه السلام ne kaha "maang kya mangna hai"

Rasulallah ﷺ farmate hain ke usne manga. "ai Musa, mai ye mangti hun ke Jannat ke jis darjeh me jis mahal me aap rahenge, apke sath usi mahal me mai bhi rahungi", Musa عليه السلام ne farmaya, Jannat maang le, mere darjeh me rehna mat maangm kyunki mere darjeh me biwi "Sakura" rahegi, tu nahi reh sakti. Buriya kehti hai, kasam parwar digar ki, jab tak ap apne saath rakhne par raazi na hoan, mai hargiz nahi bataungi. Musa عليه السلام uki baati ko rad karte rahe, hujjat hoti rahi, tabhi Allah Musa ke taraf wahi nazil hui, Musa larte kyun ho, hujjat kyun karte ho, wo jo maang rahi de do, apka kya jata hai, aur Musa عليه السلام ne usko phir wo maqaam ata kar diya
Dusri riwayat me hai, ke Musa عليه السلام ne uspar haath phera ke wo jawaan bhi ho gayi. Allah ke Nabi ﷺ farmate hain, logo Bani Israil ki buriya ne Musa se jannat le li, jab maine is baddu se kaha maang kya mangta hai, kasam rabbe qayenat ki, agar ye kehta, "ai Mohammad ﷺ, mai apke saath apke darjeh me rehna chahta hun, to isko mai ata kar deta" afsos isne oont maanga

- **Musnade Abu Yaala me Imam Abi Yaala ne Vol 13, Pg 236, Hadees 7254**
- **Imam Hakim ne Al Mustadrak me Vol 2 Pg 272 Hadees 4146, sahi hai**
- **Imam Ibn Hibban ne As Sahi me Vol 2 Pg 500 Hadees 2435 sahi hai**
- **Imam Haisami ne Majamuz Zawaid me, Vol 10, Pg 170, rawi sahi hain**
- **Imam Jalaluddin Suyuti ne Durre Mansur, Vol 4 Pg 591 , sahi hai**

- **Imam Ibn Hajar Askalani, Al Matalebul Aaliya Vol 3 Pg 273 Hadees 3462, sahi**

08. **<u>Hadees: Rasulallah ﷺ ka ikhtiyar</u>**

Mishkat Sharif, Vol 3, Ahwalil Qayamah, Yani Qayamat ka byaan, Hadees No 5603

Hazrat Anas ibn Malik رضی اللہ تعالیٰ عنہ se riwayat hai, Rasulallah ﷺ ka irshad hai, Allah ne mujhse wada farmaya ke meri umat ke 4 lac logo ko begair hisab kitab jannat me dakhil kar dega. Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ khare hue aur bole, Ya Rasulullah, isme izafa farma dijiye. Raawi kehte hain ke Nabi ne apne haathon ko milakar pyala banaya, farmaya, ke Abu Bakr tum kehte ho, to ye lo maine aur 4 lacs jannati bara diye

Abu Bakr phir khare hote hain, bole, ai Allah ke Nabi aur barha dijiye, Sarkar ne 4 lac aur barah diye, abHazrat Umar رضی اللہ تعالیٰ عنہ khare hue,bole bus kijiye Abu Bakr kitna barayenge, is par Abu Bakr kehte hain, ke agar mere kehne se Nabi barhate hain aur sabh ke sabh Jannat me chale jaate hain, to apka kya jaata hai, ai Abu Bakr mai isliye nahi keh raha hun ke jannati na baren, mai Nabiko takeef dena nahi chahta, Nabi ko zehmat dena nahi chaht, are Allah chahega to Nabi ke ek lab me puri ummat ko Jannat me daal dega. Nabiye Kareem ﷺ ne irshad farmaya, Umar, tumne sach kaha

- **Imam Bazzar ne Kashful Astar, Hadees 3548**
- **Al Musnad me Imam Ahmed bin Hanbal ne Hadees 12695, 13700**
- **Imam Tabrani ne Majemul Ausad me Hadees 3400**
- **Imam Baghawi ne Sharah us Sunnah me Hadees 4231**

09. **Hadees: Hazrat Imam Jalaluddin Suyuti رحمۃ اللہ علیہ ne apni kitaab "Khasasul Qubra" me Hadees e paak nakal ki hai. Hadees e Qudsi hai, ke Allah farmata hai, "mehbub mai ghafoor hun, raheem hun, mai gunehgaaro ko baksh deta hgun, koi meri shaan meghustaki karta hai, mai Qadeer hun, mai chahun to usko maaf karun aur baksh dun, koi meri be-adyabi karta hai, mai chahun to taufeek dun aur tauba karle aur jannat pa le, ai Mehbub mai apne ghustakh ko baksh deta hunk e mai Ghafurur Raheem hun, uski gunaho ki tauba ko qabul kar leta hun**

Lekin mere Mehbub, mai tujhse itni mohabbat karta hun, ke teri jo ek baar bhi ghustakhi kar deta hai, uske liye mai tauba ke darwaze band kar deta hun

10. <u>Wahabi ki daleel – dene wali zaat sirf Allah hai</u>

(a) Jawab – Para 10, Surah Tauba, Ayat 74

Pas manzar, ke jab hijrat karke musalman madine aye, Allah ne unko tarakki di, Rasul unko duain dete the, natija ye hua, ke madine wo munafik jo pehle se madine me rehte the wo hasad me mubtila hue aur wo unse jalne lage tabhi ye ayat nazil hui

وَمَا نَقَمُوٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ

Allah fermata hai, Habib, in munafik kokya yehi bura laga ke Allah aur uske Rasul ne inke (muhajereen) ko ghani kar diya apne fazl se

Pata chala ke haqiqi dene wala Allah hai, magar Allah ki ata se Rasulullah bhi ata farmate hain, aur yehi aqeeda Sahaba ekram ka tha

(b) Hadees: Hazrat Umar رضی اللہ تعالیٰ عنہ farmate hain, ke ek martaba Rasulallah ﷺ ne hume sadqa aur khairat karne ki targheeb dilayi, mai apne ghar aya, apne saare maal samaan ka adha hissa ghar par chora aur baki ka adha hissa Nabi ﷺ ki khidmat me lekar pahonch gaya.

Ap ﷺ ne pucha, ai Umar batao kya apne ahlo ayal ke liye bhi khuch chora, apne jawab diya, ke adha hissa ghar chor aya hun

Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ pahonche, ek choti si pothli lekar, Umar ne khyal kiya ke aaj ma Abu Bakr se nekiyon aur amaal me aage bar jaunga

Ap ﷺ ne wohi sawaal pucha, ai Abu Bakr batao, apne ahlo ayal ke liye kya chora, is par apne jawab diya, "ai Allah ke Nabi, mai Allah Rasul ko chorkar aya hun, meri liye Allah aur uska Rasul kaafi hai"

- **Sunane Abu Dawood, Kitabus Zakar, Hadees 1678**

<u>Note: Sirf Allah kaafi hai ye iblees ki boli hai, sajda na karke isne sabit kiya tha, aur Allah aur Rasul kafi hai ye farishto ki boli hai, Sahaba ki boli hai</u>

11. <u>Ishq ki Daleel / Riwayat:</u>

(a) Hazrate Anas ibn Malik رضی اللہ تعالیٰ عنہ ne Sarkar ke wisaal ke baad ek martaba apne dosto ko dawat di, kaneez se kaha ke dastakhan bichao, dastakhan bara ganda aur maila tha, inhone ghoor ke kaneez ko dekha aur bole andar jaa

Sardi ke din the, paas hi alawah jal raha tha jisme aag roshan thi, Anas ne dastakhan ko moarkar us aag ke andar daal diya, doston ne kaha, Anas itna ghussa, bole ke tum ghalat samjhe, maine dastakhaan ko saaf karne ke liye daala hai, phir Anas ne aag me se usi dastakhaan ko nikla, ek dhaga nahi jala tha aur saaf ho chuka tha, doston ne iski wajah puch Anas se

Apne farmaya, ke ye kaise jal sakta hai, ek martaba maine Rasulallah ﷺ ki dawat ki thi, Sarkar ne isi dastakhaan me khana talawul kiya aur farik hokar apne daste mubarak isi dastakhan se poch liya the, to ye mera ishq kehta tha, ke jis cheez ko nabi chu de usey duniya ki kya jahannam ki aag bhi nahi jala sakti

(b) Is riwayat ko likha hai Hazrat Allama Moinuddin Kashfi As Shafeyee رحمۃ اللہ علیہ ne apni Kittab "Jameul Mojizat" me, nakal karte hain ke Mecca me ek zayifa kafir buriya ka ghar tha, Sarkar ﷺ jab bhi us raaste se guzarte ye ap par ghilazat daal diya karti thi, ap sabr farmate aur wahan se guzar jaate.

Ek martaba usi basti me ek sahabi ka wisaal ho gaya, ap ﷺ janaze me tashrif le gaye, bahot garmi thi, ittefaaq se usi buriya ke ghar ke paas ek saya tha, sahaba ne arz kiya ke ap Huzur ﷺ saaye me tashrif le ayen, ap ﷺ us saaye me agaye aur thakawat kehsus hone par apne apni pushte mubarak ko deewar se tika liya aur khare ho gaye. Wohi buriya bahar nikalti hai, sahaba soch me par gaye ke ap ye laantaan karegi, khuch battamizi karegi, par wo buriya Sarkar ke kadmo me gir gayi aur boli beshak ap Mohammad ﷺ hain Allah ke Rasul hain, mujhe kalma parakar musalman kar dijiye

Sahaba ne arz kiya, Ya Rasulallah ﷺ kis cheez ne isko Islam ke taraf raqib kar diya, farmaya, mujhe Jibreel (علیہ السلام) ne khabar di, ke apne iske ghar ki deewar se pusht kya lagayi, Allah ko haya aati hai ke jis ghar ki deewar se apki pusht

lag jaye, us ghar ke rehne wala jahannam me jaaye, hargiz nahi, Allah ne uske dil ko phair diya aur apke taraf bhej diya hai.

12. **Hadees: Sahih Muslim, Vol 1, Hadees 419**

Hazrat Abbas رضی اللہ تعالیٰ عنہ ek baar Madine me Rasulallah ﷺ se sawal karte hain, ke ai Allah ke Rasul, Abu Talib ne apki parwarish ki, hifazat ki, dushmano se larta hai apke liye, apke dushmano se usne dushmaniyan li, apne usey kya faida pahonchaya. Sarkar irshad farmate hain, maine Abu Talib ko sarapa aag me dooba hua paya, sir se lekar pair tak, maine usey khaich kar takhno takki aag me kar diya (yahan Nabi ka ikhtiyar bhi pata chalta hai)

Dusri riwayat, Sahih Bukhari ki Hadees 3670, Sahih Muslim ki Hadees 4418, Musnade Ahmed ki Hadees 1763, Imam ibn Hibban ne As Sahi me Hadees 6271 me hai, ke agar mai na hota to Abu Talib, Jahannam ke sab se niche taqweh me hota

13. **<u>Rasulallah ﷺ ki tazeem Jibreel علیہ السلام ne bhi ki</u>**

Hadees: Meraj ki raat Sarkar ﷺ araam farma rahe hain, aankhen band hain, Hazrat Jibreel علیہ السلام aye dekha, ke mehbub so raha hai, hukm hua, ai Jibreel hamara mehbub ko haath mat lagao, awaaz se na uthao, apni ankhon ko mehbub ke talwey par rakh do, apko thandak mehsus hui aur ap bedaar ho gaye, pucha, ai Jibreel, kya baat hai, bole, Allah ne meraj ke liye bulaya hai

14. **<u>Allah ke Nabi ka ikhtiyar:</u>**

Hadees: Sahih Muslim, Vol 1, Pg 116, Hadees 430

Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ se riwayat hai, ke Rasulallah ﷺ ne masjid e nabawi me tashreef laye aur irshad farmaya, logo, meri ummat me 70000 aise afraad honge, jo jannat me is haal me dakhil honge ke unke chehre chodwi raat ke chand ki tarah chamak rahe honge, unse koi hisaab kitaab nahi hoga. Abu Huraira kehte hain, ke jaise Rasulallah ﷺ ye farmaya, usi wakht, Hazrat Uqqasha رضی اللہ تعالیٰ عنہ foran khare hue, apni chadar ko samette hue, Rasul ke kareeb aye, arz kiya, ai Allah ke Nabi, Allah se dua kijiye, ke Allah un 7000 me mujhe shamil farma de, to Allah ke Nabi ne dua farmayi, ai Rabbe Qayenat un 70000 me Uqqasha ko bhi shamil kar de

Rasulallah ﷺ ka ikhtiyar pata chala, aur ap ﷺ ke waseele se dua karwayi sahaba ne aur jannati ban gaye

- **Sahih Bukahri, Hadees 3075**
- **Imam Tirmizi, Hadees 2437**
- **Musnade Ahmed, Hadees 8003**

15. **<u>Ghair Muqallid ke nazdeeq ghairullah se mangna shirk hai</u>**

Hadees: Sahi Muslim, Vol 1, Pg 193, kitabus salat, Hadees 957

Rabiya bin Qaab Al Aslami رضی اللہ تعالیٰ عنہ kehte hain, ke ek raat mai Rasulallah ﷺ ki khidmat me tha (inki adat thi roz raat ye nabi ke hujre me jaate aur khidmat karte, janamaz bicha dete, loate me paani bhar dete), aur maine Huzur ke wazu ke liye paani pesh kiya, Sarkar usse khush ho gaye, Nabi ne farmaya, maang kya mangta hai, sahabi bole, Ya Rasulullah, mai jannat me apka paros chahta hun, Sarkar ne farmaya, ye de diya, khuch aur maang, shabi bole, mai to is par hi raazi ho gaya mujhe aur khuch nahi chahiye. Sahabi ka aqeeda ke Nabi Jannat bhi de sakte hain

- **Sahih Bukhari, Vol 1, Pg 193, Kitabus Salat, Hadees 957**
- **Abu Dawood – 1320, Musnade Ahmed – 16624,**
- **Imam Hibban ne As Sahi me 2594**
- **Imam Bahyqi ne Shoaibul Imaan – 4344, Majemul Kabir 4540**

16. **<u>Rasulallah ﷺ ki sakhawat:</u>**

Hatim Tai Rasulallah ﷺ se pehla guzar chuka hai, bahot sakhi tha, sarkar ﷺ ka zamana nahi paya magar Hatim Tai ke bete Adi ibn Hatim sahabi rasul hain, iman laye. Is kabile ne ek martaba mushrekeen ka saath diya tha, to Rasulallah ﷺ mushrekeen se nipane ke baad, is kabile par hamla kiya, isme ye sab qaidi banke aye, Hatim ke bete aur beti bhi isme qaidi bankar aate hain. Rasulallah ﷺ apne hujre se bahar tashreef laate hain, farmaya, ye kaun hain, kis kabile ke log hain, ye Hatim Tai ke kabile ke log hain, farmaya isme Hatim ke ghar ka bhi koi hai

Adi ibn Hatim kehte hain, ke mai agey bara, Ya Rasulallah ﷺ mai Hatim ka beta Adi hu, ye meri bahen hai, apne farmaya, Hatim bahot sakhi tha, uski sakhawat bari mashhur hai, magar afsos Hatim ne mera zamana nahi paya, kasam parwar digar ki

agar Hatim to wo jaanta ke mai ussey bara sakhi hun. Apne Hatim ki sakhawat ke aiwaz me pure kabile ko azaad kar diya.

17. **Hadees: Imam Bukhari ne Tarikhul Kabeer, Vol 7, Pg 374, Hadees 1606**
    Sahabi Rasul Hazrate Maisara Fajr se riwayat hai, kehte hain ke maine Nabiye Kareem ﷺ se arz kiya pucha, ai Allah ke Nabi ﷺ ap Nabi kab banaye gaye, Huzur ﷺ ne farmaya, suno ai maisara, mai us wakht bhi Nabi tha jab Hazrat Adam rooh aur jism ke darmiyan me they
    - **Musnade Ahmed, Vol 5, Pg 59 Hadees 2362**
    - **Imam Bayhaqi ne Dalail Un Nabuwaah, Vol 1, Pg 17**
    - **Imam Tabrani ne Al Mujum Al Kabeer, Vol 12, Pg 119, Hadees 12571**
    - **Imam Tirmizi Hadees 3609**
    - **Imam Abu Nuayam ne Hilyatul Awliya me likha Vol 7, Pg 122**
    - **Ibn Kaseer ne Al Bidayah Wan Nihaya Vol 2, Pg 321**

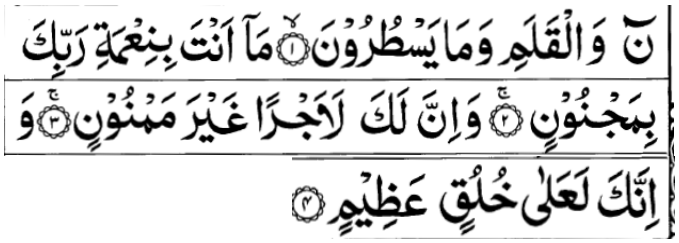
18. **Mecca me salana mela hota, Huzur ﷺ ki adate karima thi ke ap us mele me tashrif le jaate aur deen ki tabligh karte, bara moaka hota tha Huzur ki liye ke Sarkar bari tadaad ko ap khitaab karte the, aur usme bari kasrat ke saath log Islam ki taraf mayal bhi hote the, aitraaf ke kabile ke log jama hote wo apne apne budho ko laate aur Kaabe me usko nasab kar dete, Bare bare shohra aate apne kalamo ko sunate, bare bare ameer o kabeer un shayaro ko nawaz karte the, ek jashn ka mahol hota tha**

Abu Jahel ne meeting bulayi, isme sabhi ko bulaya aur mashwara karne laga, ke dekho jab jab ye mela ata hai Mohammad tableegh karte hain aur hum dekhte hain ke kai Kabile ke bare bare sardar Mohammad ko Nabi mankar chale jate hain, humne ne Mecca me musalmano par zulm kar karke roke rakha hai, magar yehi haal raha to aitraaf me Islam barta rahe aur aisa na ho ke ek din ye saare milkar Mecca par hi humla na kar dain. Koi aisi tadbeer batao ke Mohammad se hum logo ko roken aur jab Mohammad ﷺ tableegh karne to hum logo ko aisa wargalayen taaki log Mohammad ki baat bar yakeen hi na karen, kyunki unke kalam me aisa jaadu jo suntan hai unhi ka ho jata hai

Sabh ne mashware diye, kisi ne kaha ke hum mashur kar denge ke Mohammad shayar hai, Abu jahal ne kaha nahi ye humne mashur kiya tha magar shayar aur adeebo ne khud tasleem kiya ke ye kalaam kisi insaan ka kalaam nahi ho sakta, kisi ne kaha ke hum mashur kar denge ke Mohammad jadugar hai, Abu jahel bola nahi, Mohammad ka huliya libaz unki awaaz jadugar ki tarah nahi hai, ye rai bhi usne reject kar diya, ke tabhi Waleed ibn Moghira ne mashwara diya ke hum Mohammad ko Majnu Pagal karaar de dain aur ye mashur kar dain ke ye Mohammad jo Quran ke naam par sunata hai ye darasal Allah ke taraf se nahi hai, Mohammad par pagalapan ka doara parta hai aur us pagal pan ke doare me Mohammad jo khuch barbarata hai kehta hai ye Allah ke taraf se hai, Maazallah

Mushrekeen ne ye rai pasand ki aur jab Huzur tashreef laye to sab se pehle Waleed ibn Moghira ne chillana shor karna shru kiya, aur sabh ne taaeed shru ki, aur bola "ke ai wo shaks jispar Quran utara gaya, tu nahi magar siwai uske ke tu majnu aur pagal hai" isne Huzur ﷺ ki tawheen ki, Nabi ﷺ ke qalb ko takleef pahonchi, Huzur ﷺ ke aankhon me aansoo aa gaye, chasma e mubarak nam hui, Huzur rone lage, rab ne kaha Habib tujhpar hamla hua hai jawab hum ata karenge, Surah Qalam ki ayaten nazil huin

Para 29, Sura Qalam Ayat 1 – 4


نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۙ﴿۱﴾ مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ
بِمَجْنُوْنٍ ۚ﴿۲﴾ وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۚ﴿۳﴾ وَ
اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿۴﴾

Ai mehbub kasam qalam ki aur uske noshto ki likhe huo ki (1), ap apne rab ke fazl se hargiz hargiz majnu nahi hain(2), aur Allah ke taraf se apke liye behtareen ajr hai sawab hai (3), ai mehbub humne to apko behtareen akhlaaq banakar bheja hai (4)

Surah Qalam ki ayaton me rab ne apne mehbub ki barhaat ka izhaar kiya, ke hamara mehbub majnu nahi, pagal aur dewaana nahi, aur kaha ke jo hamare mehbub ko aib daar batata hai wo to khud aib daar hai aur usme ek do aib nahi isme 10 aib hai, aur Quran ne uske 10 aib sunane shru kiye, ayat 10 -14 me uske aibo ki ayat nazil hui,

aur wo aib kya hain, pehla aib ke ye bari kasme khata hai baat baat me kasme khata hai, dusra aib ginaya gaya ke ye intehayi zaleel shaks hai, ye bahot bara tanebaaz hai, ye idhar ki udhar lagata hai, logo ko bhalai se rokta hai, had se bara hua hai, gunaho me jaree aur sakht hai, badakhlaaq hai, intehayi bakheel hai, jab ye 9 aib Rasulallah ﷺ ne sunaye Quran ki zubaan me usko to wo har aib ko sunne ke baad wo kehta tha, "sadaqa mohammad" ai Mohammad tumne sacha kaha, uspar bhi mascara pan karta tha, hasta tha aur kehta tha ke mai sach me bakhil hun, mai idhar ki udhar lagata hun etc

Jaise hi Rasulallah ﷺ ne uska duswan aib sunaya Quran ki tilawat ki, ke ye teri asl me khata hai, tu haraami hai, tera baap nahi hai, jaisi suna duswan aib sir chakra gaya, arab me koi nahi janta tha, ke iska baap moghira nahi hai, seedha ghar ke taraf rawana hua, talwaar nikali aur apni maa ki gardan par rakh diya

Ai maa bata mera baap kaun hai, Maa boli, beta tera baap Moghira hai, kehta hai, "ke ai meri maa, tu jhuth kehti hai, isliye ke Mohammad ﷺ par wahi ka nuzul hua, aur Mohammad ﷺ ke rab ne bataya hai ke mera baap moghira nahi, tu jhuthi ho sakti hai, Mohammad ka kalaam, Mohammad ka rab jhutha nahi ho sakta". Maa ne jab dekha ke talwaar rakhi hui hai, baat ye agayi, ke Mohammad ﷺ ke rab ne kaha, thi to wo kaafir magar janti thi, Mohammad aur Mohammad ka rab jhuth nahi bolte, usne kaha, beta ke jab Mohammad ne kaha to yehi sach hai

Tera baap ameer to bahot tha magar aurat ke kaabil nahi tha, maine socha mar jayega sari daulat koi teesra le jayega maine ek charawey se mooh kala karwaya aur uska natija tu hai. waleed ibn moghira koi baccha to nahi tha, ek kabile ka Buddha khusat sardar tha, Abu Jahal, Udba, Shaiba uski rai liya karta tha, uska ehtaraam karte the, umar daraaz shaks tha,magar koi nahi janta tha ke ye haraami hai, sirf maa jaanti thi, lekin itne asre me usne jab jab kufr ikhtiyar kiya, rab ne uske haraami hone ka zahir nahi kiya, tabh kiya jab usne Rasul ﷺ ki tawheen ki, lehaza jab bhi koi bad – aqeeda aye uske khilaaf tumhe bolne ki zarurat nahi, magar jab wo Nabi ﷺ ki tawheen kare to tum bar kar keh do ke tu harami malum hota hai

19. <u>Huzur ﷺ ki azmat ka wakiya</u>

Ek martaba, Abu Jahal, Waleed ibn Moghira, Udba, aur Abu Sufyan baitha hua tha aura pas me guftagu chal rahi hai, is wakht Abu Sufyan imaan nahi laya tha, Moghira Abu Jahal se puchta hai, ke dekh yahan hum 4 ke alawa koi hai nahi, ek baat bata ke aisa nahi lagta ke Mohammad sach kehta hai, kya khyal hai tera, uska rab to hame challenge karta hai ke uski ek ayat ka jawab layen jo hum nahi la pate, jawab deta hai, ke haan Mohammad saccha hai bus manta isliye nahi ke meri sardari chali jayegi, Udbah bhi inki baat ki tasdeeq karta hai, Abu Sufyan chup hai, pucha tu khuch kyun nahi kehta, bolta hai ke mai khuch nahi kehta isliye ke mujhe dar hai ke ye baaten ye kankariyan Mohammad ko na bata de

Tabhi Rasulallah ﷺ usi taraf tashreef laate hain, abhi kisi ne khuch kaha nahi, farmaya, ai Abu Jahal jab manta hai saccha tab kalma kyun nahi parta, Moghira teri baat ka tasdeeq karta hai tere samajh me nahi aata aur Udbah haan me haan milata hai aur Abu Sufyan tu to khuch kahega nahi warna ye kankariyan mujhe bata dengi

20. **Ek majlis me Sarkar baithe hue hain, Hazrat Abu Bakr رضی اللہ تعالیٰ عنہ tashreef laye, azr karte hain ai Allah ke Nabi maine apse haseen aaj tak dekha hi nahi, Huzur ne farmaya, sadaqa ya aba bakra, ai abu bakr tumne sach kaha, thori dair ke baad Abu Jahl ata hai, aur Huzur ﷺ se kehta hai ke maine aaj tak tumse zyada badshakl insaan dekha hi nahi, maazallah, Huzur ne farmaya, tune bhi sahi kaha. Hazrat Abu Bakr hairan ho gaye, ai Allah ke nabi ye jhuth bolta hai kazzab hai, Huzur ﷺ ne farmaya ye jo keh raha ye bhi sahi keh raha hai, tumne jo kaha wo bhi sahi kaha, wajah ye hai ke mai misl ainey ke hun, jo ata hai apni shakal dekh kar jata hai**

21. **<u>Nagpur ke ek mashur shayer the Saalim Nagpuri Sb ka shair hai:</u>**
    Ek naam e Mustafa hai jo barkar ghata nahi
    Ek naam e Mustafa hai jo barkar ghata nahi
    Warna har ek urooj me pinha zawal hai

22. **<u>Wohi Saalim Nagpuri ke 3 misre hain –</u>**

    Nabi ke zikr se milti hai rooh ko thandak; Nabi ke zikr se milti hai rooh ko thandak
    Ali ka zikr lahu ko ubaal deta hai

Nabi ke zikr se milti hai rooh ko thandak; Ali ka zikr lahu ko ubaal deta hai

Aur mera khuda jisey auje kamaal deta hai; Mera khuda jisey aujey kamaal deta hai; Usey butool ki choakat pe daal deta hai
Mera khuda jisey aujey kamaal deta hai; Usey butool ki choakat pe daal deta hai

Aur banake qasime nemat bata diya rab ne; Banake qasime nemat bata diya rab ne Bara barey ko bara kamaal deta hai
Banake qasime nemat bata diya rab ne; Bara barey ko bara kamaal deta hai

23. **Rabbey Qayenat ne apne mehbub ko qasime nemat banaya hai, aur qasime nemat banakar quran e azeem ka Para no 30, Surah Duha, Ayat 10**

Hukm diya apne nabi ko ke ai mehbub apse jo mangte hain unko jhirakiye mat, unko naa mat kahiye, jo maangne wala aa rahe hain unko ata kar dijiye
Yahan wazey nahi hai ki maangne wala kya maang raha hai, mutqalan kalaam hua, khuch bhi maange ap de dijiye ap jhirakiye mat, aur maangne walo se kaha ja raha hai ke jo maangna ho mere mehbub se maang lo

24. **Maulana Tausifur Rahman kehte hain ke Nabi se khuch nahi milta, jo khuch maangna hai Allah se maango, ye hamare baare me aisa batate hain ke hum Allah ko ikhtiyar wala maante hi nahi, ikhtiyar Rasul ko hai aur Rasul ko ikhtiyar wala maante hain, goyah Allah ki zaat me humne Rasul ko shareek kar diya**

Hum Ahle Sunnat Wal Jamaat ka aqeeda ye hai, ke haqiqi dene wala Allah hai, magar Allah ne apne bando ko bhi baaz ikhtiyar ata farmaye hain, aur tamam bando me sab se barkar sahebe ikhtiyar apne mehbub Rasulallah ﷺ ko banaya hai, to jis tarah Allah se maanga ja sakta hai usi tarah Nabi se bhi maangna jayez hai, ikhtelaf to tab hota jab hum kehta ke Allah ikhtiyar rakhta hi nahi, maazallah, tab ap keh sakte the ke hum mushrik hain, kaafir hain, ikhtelaaf to is par hai, ke Allah ki ata se Rasul bhi de sakte hain ya nahi de sakte hain is par baat kijiye, is baat par nahi karte ye log

Misal ke toar par, ghar me kamane wale abba hain, abba ke paas to ikhtiyar hai dene ke liye, lekin khuch ikhtiyar ammi bhi rakhti hain ke bhaiy jab abba ghar me mojud na hoan to ammi de dengi, ya baccho se keh diya abba ne khuch cheezain ammi se maang liya karo, aur ammi ko kisne diya, walid ne diya, ikhtilaf is par hai ke ammi de sakti hain ke nahi, asal ikhtelaf ko choarkar ap dusri baat karte hain goyah ke ap koam ko gumraah karte hain

25. <u>Hadees on Azmate Rasul</u>

Rasulallah ﷺ ne ek martaba irshad farmaya, ke namazi ko jannat ke namaz ke darwaze si bulaya jayega, rozedaar ko Babu Rayaan se bulaya jayega, yane ki jo naik amaal ka taskira Hadees me aya to logo ko un darwazo se buyaya jayega

Hazrat Aabu Bakr رضی اللہ تعالیٰ عنہ ne pucho Ya Rasulallah, kya apki ummat me koi aisa shaks bhi hai jiska jannat ke aatho darwaze se pukar jayega, apne irshad farmaya, ai Abu bakr tum bhi unhi me se ho"

26. Hadees: Ek martaba Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ke sahabzade ne apse pucha ke, abba jaan ap Rasulullah ke itne jalilo qadr sahabi hain, Sarkar ke saath itne Safar me rahe, khilwat me rahe jalwat me rahe, har jagha ap Rasulallah ke saath rahe, lekin ma dekhta hun ke ap Rasulallah ki Hadees ko byan nahi karte

Hazrat Abu Bakr Siddique رضی اللہ تعالیٰ عنہ ne irshad farmaya, beta, kasam khuda ki, ke mai tamaam Sahaba me se sab se zyada Rasullullah se sunne wala hun, magar mai Hadees isliye nahi byan karta ke, Nabi ne jo alfaz kahe hain un alfazo me bhi agar tabdili ho jaye to ye Hadees e Rasul badalne ke barabar hai

27. <u>Hadees: Khazano ki chaabi, kunji</u>

Sahih Muslim, Vol 1, Pg 99, Hadees 1070

Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ se riwayat hai, ke Rasulallah ﷺ ne irshad farmaya, Allah ne mujhe duniya ki tamaam zubaano ka ilm ata kiya, aur meri madad nusrat roab ke zariye ki, ek raat mai so raha tha ke tabhi Allah ne zameen ke tamaam khazano ki chaabi mere haath par rakh di

Raawi kehte hain, ke Rasulallah ﷺ ka to wisaal ho gaya, magar jin khazano se tum faida aaj bhi utha rahe ho, ye nabi ke hi kahazane hain

- **Sahih Bukhari, Vol 2, Kitabul Aitesam, Hadees 6845**
- **Imam Nasai ne Sunan e Nasai, Vol 2, Kitabul Jehad, Hadees 3087**
- **Musnade Ahmed me Imam Ahmed ibn Hanbal ne, Vol 2, Pg 224, Hadees 7575**
- **Ibn Hibban ne As Sahi me Vol 14, Pg 277, Hadees 6363**
- **Imam Bahyqi ne Shoaibul Imaan, Vol 1, Pg 161, Hadees 139**

28. **Hadees: Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ se riwayat hai, Huzur ﷺ farmate hain, ke mai Adam علیہ السلام se lekar ab tak mai behtareen qarn me, pusht me raha wo zamana behtar raha, yaane ke mere khandan ahle aur afzal khandan raha (aur behtareen wo hota hai jo sahebe imaan ho)**
    - **Sahih Bukhari, Kitabul Manaqib, Hadees 3557**

29. **Hadees: Jame Tirmizi, Vol 5, Hadees 3532 (Darussalam Nuskha)**
    Is Hadees ke raawi hain Hazrat Muttallib bin Abi Vada, kehte hain, ke Rasulallah ﷺ ke paas Huzur ke chaha Hazrat Abbas رضی اللہ تعالیٰ عنہ tashreef laye, (pas manzar: baas kaafiro ne Huzur ke baare me khuch ghalat jumle keh diya the), to unki shikayat ke gharz se aye the. Ye abhi khuch keh bhi nahi paye the, ke Sarkar mimbar par tashreef le gaye, aur ahle majlis ko mukhatib karke farmaya, "mai kaun hun", (apka andaaz jalali tha) sahaba ne arz kiya

    Ya Rasulallah, ap Allah ke Nabi hain, apne farmaya, mai Abdul Muttalib kekhandan ka hun aur Allah ne mujhe behtareen khandan se mujhe bheja, behtareen kabile me mabuz kiya, behtareen Nasb me mera inkekhaab kiya Allah ne, to mai zaheran bhi tumse behtar hun aur batenan bhi tumse behtar hun
    - **Imam Husamuddin Hindi, Kanzul Ummal, Vol 11, Pg 415, Hadees 31950**
    - **Musnade Ahmed, Vol 1, Pg 210, Hadees 1788**
    - **Imam Haisami, Majmauz Zawaid, Vol 8, Pg 216**
    - **Imam Bahyqi, Dalailun Nabuwat, Vol 1, Pg 169**

30. **<u>Hadees: Jibreel علیہ السلام ki umr, Nabi ka ek sajdah 70000 saal ka hai</u>**

Rasulallah ﷺ ne Jibreel عليه السلام se pucha, ai Jibreel batao tumhari umr kitni hai, arz karte hain, Ya Rasulullah, mujhe meri umr ka khuch pata nahi hai, nahi malum hai, andaz laga sakta hun, ke 70000 saal meek sitara tulu hota hai, aur 72000 martaba maine us sitare ko dekha hai, bus issy meri umr ka andaza laga lijiye

Allah ke Nabi ﷺ muskuraye aur famaya ke Jibreel, agar wo sitara ab dekh loge to pehchan loge, Jibreel ne arz kiya, 72000 martaba dekha hai, kaise bhul sakta hun, Nabi ne apna imama hataya, peshani me noor chamka, irshad kiya, ke wo sitara mai tha, aur jante ho Jibreel, 70000 saal me kyun nazar ata tha, mai apne rab ki bargah me sajdah karta hun, mera ek sajdah 70000 saal ke barabar hua karta tha, phir mai sir uthata to tum wo sitara dekhte phir mai sajde mai chala jata.

- **Siratul Halbiya, Imam Burhanuddin Halbi رحمة الله عليه Vol 1, Pg 30**
- **Nashrut Teeb, Moulvi Ashraf Ali Thanvi, pg 917**

31. **Hadees: ek martaba Hazrate Fatima رضى الله تعالىٰ عنها, Sarkar ke paas tashreef layin, baba jaan, chakki peeste peeste mere haatho me chalen par gaye hain, mujhe ek ghulam ki zarurat hai, ghar ka kaam akeyle karti hun, Ali aur dono baccho ko bhi dekhna hota hai, lehaza mujhe ek ghulam ata farma dian**

    Sarakar ne farmaya, ai meri bacchi, ghulamo ki zarurat tumse zyada dusro ko hai, mai tumhe ek aisa amal na bata dun ke tum wo amal karo aur tumhari din bhari ki thakaan utar jaaye.

    Raat me bistar me jaate wakht, ye par liya karo

    - √ **33 baar subhanallah**
    - √ **33 baar alhamdolillah**
    - √ **34 baar allaho akbar**

32. **Hadees: Sahi Bukahri, Kitabul Fitan, Hadees 7094**
    Imam Bukhari puri sanad byaan karke Abdullah ibn Umar رضى الله تعالىٰ عنه tak pahonchaye, kehte hain, ke Abdullah ibn Umar kehte hain ke Rasulallah ﷺ ne ek martaba dua farmayi, sahaba jama hain, ai hamare parwar digar tu barkat nazil kar hamare mulke Shaam (Syria), barkat nazil farma hamare Yaman me, Najd ke khuch logo mojud the, inhone dekha ke Rasulallah Shaam ke liye dua kar rahe hain,

Yaman ke liye bhi dua kar rahe hain, acha moaka hai ke hum apne Najd ke liye bhi dua karwa lain

Wo khare hue aur bole, Ya Rasulallah, Najd ke liye bhi dua farma dijiye, Huzur ﷺ ne dusri baar farmaya ke barkat nazil farma mulke Shaam par Mulke Yemen par, ye Najd ke log phir khare hue aur phir se arz kiya ke, Ya Rasulallah, Najd ke liye bhi dua farma dijiye, aur jab phir jab wo teesre baar dua ke liye Sarkar se keh chuke, to choathi baar Sarkar ne irshad farmaya, ke mai us Najd ke liye dua nahi kar sakta isliye ke wo fitnoh ki zameen hai, wo zalzalo ki zameen hai, wahan se shaitan ka groh niklega

1115 me isi Najd me ek sahab paida hue, naam Mohammad ibn Abdul Wahab Najdi, ab is Najd ka naam badalkar Riyadh kar diya, kharji ke ye champion the, sab se pehle Jannatul Baqi ko dhaya

33. **<u>Hadees: Sahih Muslim :</u>**

Allah ke Nabi ﷺ ne irshad farmaya, ke maine apne rab se teen duain ki, Rab ne meri 2 duayen qabul kar li aur teesri ke baare me farmaya, ai mere mehbub ye dua mat mangiye

Dua 1: Rasulallah ﷺ ne farmaya, kemai apni ummat ki shafahat karunga usey tu baksh dijiyo, qabul hui ye dua. Rasulallah ﷺ ne farmaya, jiske dil me rai ke barbar bhi imaan hoga mai uski bhi shafahat karunga

Dua 2: Ai parwar digar, meri ummat ko pichli ummat ki tarah khatm mat kariyo, ye dua bhi Rab ne qabul farmayi. Allah ne wada kiya apne habib se Qayamat tak mai apki ummat ko baki rakhunga

Dua 3: Sarkar ne dua farmayi, ke meri ummat me ikhtelaaf na ho, Allah ne farmaya, ai mere mebhub ye dua mat mangiye, apki ummat me ikhtelaaf ka hona muqaddar ho chuka hai, teesri dua mangne se rok diya

34. **Hadees: Sahi Muslim Vol 1 Pg 199 Hadees 1070**

Sanad byan karte hain Haddasniye Abu Tahir رضی اللہ تعالیٰ عنہ , kehte hain Hadees byan ki Abu Tahir ne aur unhe khabar di Hazrate ibn Waheb ne aur unse Hadees suni Hazrate Yunus se aur riwayat karte hain Hazrat Shiyab se aur wo riwayat karte hain Hazrate an seed ibn musayyab aur wo riwayat karte hain sahabi Rasul Abu Huraira رضی اللہ تعالیٰ عنہ se, kala kala Rasulallah ﷺ, Abu Huraira kehte hain, ke Allah ke Nabi ne irshad farmaya, mujhe mabuz kiya gaya tamam ilm ka janne wala banakar, mai sabki zubaane jaanta hun, (ab jo koi mujhse jis zubaan me talab karta hai mai uski fariyaad ko sunta hun) aur Allah ne roab ke zariye dabdabe ke zariye meri madad farmayi, aur ek raat neend me to Allah ne tamam khazano ki kunjiyan mere haath me lakar rakh di. Abu Huraira رضی اللہ تعالیٰ عنہ kehte hain ke Nabi ko jo khazane ata kiye gaye ussey tum faida utha rahe ho

- **Imam Bukhari Vol 2 Hadees 6845**
- **Imam Nasai Vol Hadees 3087**
- **Musnade Ahmed Vol 2 Pg 264 Hadees 7575**
- **Imam ibn Hibban ne As Sahi me Vol 14 Pg 277 Hadees 6363**
- **Imam Bahyqi ne Vol 1 Pg 161 Hadees 139**

35. **Hadees: Rasulallah ﷺ farmate hain, logo suno, jab suraj nikalta hai to Allah ki bargah me ek sajdah karta hai aur ijazat mangta hai ke rabbe qayenat teri ijazat agar ho tulu hun ya nah un, ijazat milti hai to nikalta hai, theek isi tarah ghurub ke wakht sadja karta hai aur ijazat leta hai, rozana yehi mamul hai suraj ka**

    Qayamat ka din hoga, jab wo ek martaba ghurub hoga, tulu ki ijazat chahega, Allah farmayega tujhe ijazat nahi, dusre din sajdah karke phir ijazat chahega, phir ijazat nahi, is tarah 40 din tak musalsal sajdah karega aur ijazat mangta rahega, 40 din ke baad tulu hone ki ijazat dega Allah, log apne kaamo se niklenge, ke tabhi Hazrat Israfeel علیہ السلام soor phook denge, Qayamat waqey ho jayegi

    Magar jab Nabi ne ishara kiya, to Allah ne suraj ko dusra hukm diya, ke mere Nabi ka ishara ho raha hai tujhe dubne ki ijazat nahi, tera sajdah kazah ho jaye mujhe gawara hai, Ali ka sadjah qazah ho jaye mujhe gawarh nahi hai

36. **Riwayat: "As Sawairekul Moharrika" Pg 126, me Hazrat Imam ibn Hajar Al Makki Al Haitami ne ek wakiya likha hai aur "Tafsiruhul Byan" Vol 1 Pg 152, me Hazrate Imam Ismail Haqqi ne likha hai**

Ye dono Imam nakal karte hain sahi sanad ke sath ke Hazrat Imam Abu Mansur Al Muzaffar, ye wakht ke bahot bare Imam guzre hain, Koofa ke andar byan kar rahe the, Hadees unke shahgird likhte the ye un Hadees ko byan kar rahe the, Hadees byaan karte karte wo isi hadess pe pahonche, ke Rasulallah ﷺ ne Ali ki asr ki namaz ke liye suraj ko palatne ka hukm diya,asr ka wakht the, ullema kehte hain ke unhone jab ye Hadees byan karna shru kiya to asr ka wakht khatm hone ke kareeb tha aur suraj ghurub ho raha tha, Hazrat Imam Abu Mansur Al Muzaffar namaze asr nahi pari thi, logo ne ishara ke Hazrat byan khatm kijiye ke suraj ghurub hone ko hai, namaz qaza hone ka wakht aa gaya hai, to kehte hain Imam ibn Hajar Al Makki Al Haitami رحمة الله عليه ye jalaal me mimbar par khare ho gaye aur suraj ke taraf dekh ke kaha ke ai suraj tujhe us khudaka wasta us Rasul ka waseela ke jis Rasul ne Ali ke liye suraj paltaya hai, dekhta nahi mai usi Ali ki fazilat me wohi Hadees byan kar raha hun, agar ye Hadees sahi hai to palat kar aja. Imam ibn Hajar Al Makki Haitami batate hain ke bus unka ye kehna tha ke suraj dubara nikalkar phir bahar agaya

Goya ke bataya gaya ke Nabi ke sadqe me Nabi ki ummat ke awliya ko bhi Allah aisi ikhtiyarat deta hai, zikr e Ali se wali suraj ko palta de to jiske zikr me ye taaqat ye barkat to us zaat me khud kitni taaqat hogi uski shugat ka kya kehna

37. **Hadees: Hazrat Maysara ibn Fajar رضى الله تعالىٰ عنه jaleelo qadr sahabi e Rasul hai, Sarkar ﷺ se puchte hain, ke ap Nabi kab banaye gaye, irshad hua "mai us wakht bhi nabi tab jab Adam mitti aur rooh ke darmiyan me the, Adam ke jism me rooh daali nahi gayi thi" mai us wakht bhi nabi tha**
    - **Imam Bukhari ne apni kitaab, Tareekhul Kabeer me Vol 7, Pg 374, Hadees 1606**
    - **Musnade Ahmed me Imam Ahmed Hanbal ne Jild 5, Pg 150**
    - **Imam Hakim ne Al Mustadrak me jild 2 Pg 208**
    - **Imam Bahyqi ne Dalailun Nabuwat me Vol 1 Pg 84**
    - **Imam Tabrani ne Majemul Kabeer me Vol 2 Pg 353**

- **Imam Aby Noyem ne Hilyatul Auliya me Vol 9, Pg 53**
- **Imam Abdur Rahman Ibn Jauzi ne Al wafa me Pg 36**
- **Imam Jalaluddin Suyuti ne Al Khasaisil Kubra me Vol 1 Pg 8**
- **Allama ibn Taimiya ne Majmaul Fatawa me Vol 2 Pg 150**
- **Ibn Qaseer ne apni Tafseer e Quran aur AWWN ke andar me Vol 2 Pg 321**

38. **<u>Ghair Muqallid ke nazdeeq Rasulallah ﷺ se mangna shirk hai</u>**

Hadees: Sahi Muslim, Vol 1, Pg 193, kitabus salat, Hadees 957

Rabiya bin Qaab Al Aslami رضی اللہ تعالیٰ عنہ kehte hain, ke ek raat mai Rasulallah ﷺ ki khidmat me tha (inki adat thi roz raat ye nabi ke hujre me jaate aur khidmat karte, janamaz bicha dete, loate me paani bhar dete), aur maine Huzur ke wazu ke liye paani pesh kiya, Sarkar usse khush ho gaye, Nabi ne farmaya, maang kya mangta hai, sahabi bole, Ya Rasulullah, mai jannat me apka paros chahta hun, Sarkar ne farmaya, ye de diya, khuch aur maang, shabi bole, mai to is par hi raazi ho gaya mujhe aur khuch nahi chahiye. Sahabi ka aqeeda ke Nabi Jannat bhi de sakte hain

- **Sahih Bukhari, Vol 1, Pg 193, Kitabus Salat, Hadees 957**
- **Abu Dawood – 1320, Musnade Ahmed – 16624,**
- **Imam Hibban ne As Sahi me 2594**
- **Imam Bahyqi ne Shoaibul Imaan – 4344, Majemul Kabir 4540**

39. **Hadees: Sahih Bukhari, Vol 1, Kitabul Imaan,Hadees 14**

Hazrat Anas Ibn Malik رضی اللہ تعالیٰ عنہ se riwayat hai, ke Rasulallah ﷺ ne irshad farmaya, tum me se us wakht tak koi momin ho hi nahi sakta jab tak wo mujhse itni mohabbat na kare, ke jitni apni maa aur baap se na karta ho, jitni apni bahiyon se na karta ho, apni aulad se na karta ho

40. **Hadees: Rasulallah ﷺ ne irshad farmaya ke agar tere amal me kami ho jaye, tu agar gunaah karle basher aitbaar se, to mayus hone ki zarurat nahi, meri shafahat meri ummat ke bareh gunahgaro ke liye hai, mai apne ummat ke barey gunahgaro ko bakshwa lunga.**

Ala Hazrat Fazile Bareilvi farmate hain, ke be-amal ki nijaat mumkin hai aur balki hogi inshallah, jiska aqeeda durust ho, agarche amaal kharaab ho, uska bhi jannat me jana wajib hai, ye hai ke usko apne gunaho ki saza bhugatne ke baad

41. **Hadees: Sahi Bukhari Vol 1, Hadees 2005**

Sahaba kehte hain ke ap ﷺ namaz parha rahe the, achanak ap ﷺ ne namaz ki halat me apne 3 baar haath ko agey kiya phir piche le liya, Namaz ke baad sahabi ne pucha, Ya Rasulallah, apne aisa kyun kiya, irshad hua, ke mere saamne jannat pesh ki gayi, aur maine jannat ke andar anguro ke gucche latakte hue dekhe, maine chaha ke ek guccha toar ke tumhe dun, lekin mai rukh gaya is gharaz se ke jannat me marne ke baad khane ka wada hai, kasam wahdahu lashareek ki, agar mai anguro ka ek guccha toar kar tumhe deta to tum qayamat tak khate rehte aur wo khatm na hota

42. **<u>Allah ke Nabi ka ikhtiyar:</u>**

Hadees: Sahih Muslim, Vol 1, Pg 116, Hadees 430

Hazrat Abu Huraira رضی اللہ تعالیٰ عنہ se riwayat hai, ke Rasulallah ﷺ ne masjid e nabawi me tashreef laye aur irshad farmaya, logo, meri ummat me 70000 aise afraad honge, jo jannat me is haal me dakhil honge ke unke chehre chodwi raat ke chand ki tarah chamak rahe honge, unse koi hisaab kitaab nahi hoga. Abu Huraira kehte hain, ke jaise Rasulallah ﷺ ye farmaya, usi wakht, Hazrat Uqqasha رضی اللہ تعالیٰ عنہ foran khare hue, apni chadar ko samette hue, Rasul ke kareeb aye, arz kiya, ai Allah ke Nabi, Allah se dua kijiye, ke Allah un 7000 me mujhe shamil farma de, to Allah ke Nabi ne dua farmayi, ai Rabbe Qayenat un 70000 me Uqqasha ko bhi shamil kar de

Rasulallah ﷺ ka ikhtiyar pata chala, aur ap ﷺ ke waseele se dua karwayi sahaba ne aur jannati ban gaye

- **Sahih Bukahri, Hadees 3075**
- **Imam Tirmizi, Hadees 2437**
- **Musnade Ahmed, Hadees 8003**